A SERMON

PREACH'D at

WHITEHALL,

August the 23d, 1705.

Being the Day appointed for a Publick Thankſgiving for the late Glorious Succeſs of Her Majeſty's Arms, and thoſe of Her Allies, under the Command of

JOHN Duke of MARLBOROUGH.

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1 Sam. 12. part of the 23d and 24 Verſes.

But I will teach you the good and the right way, only fear the Lord and ſerve him in truth, with all your heart; for conſider how great things he hath done for you.

THESE Words are the concluſion of the good Advice given by *Samuel* to the People, when he plac'd *Saul* upon the Throne of *Iſrael* and *Judah*; the occaſion of them was briefly this.

The People of *Iſrael* being ſated with Peace and ſurfeited with Plenty, grew diſcontented and humourſome, turbulent and ſeditious, and weary of the beſt of Governments, for they were under the immediate Soveraignty of God himſelf; who govern'd them by the Miniſtry of ſuch Judges as he had choſen out from amongſt them. In which form of Government God himſelf retain'd the Legi-

ſlative Power; but the Executive part and Adminiſtration of Affairs was lodg'd in the Judges, and ſubordinate Officers deputed from them.

This certainly was the beſt Species of Government, and may not improperly be ſtil'd a limited Monarchy; God himſelf, who is unbounded in his Eſſence, and unlimited in his Power, being determined in his Tranſactions with his Creatures, by his own Wiſdom and Juſtice to the execution of thoſe Acts, which, upon the whole, are beſt and fitteſt to be done.

And yet tho' God had thus choſen the People of *Iſrael* and *Judah* out of all the Nations of the World to be his peculiar Inheritance, plac'd them under his more immediate Inſpection, brought them out of *Ægypt* with a ſtrong Hand, and outſtretch'd Arm, deliver'd them from all their Enemies, and given them the Victory over all thoſe who roſe up againſt them, and continually fed and protected them by Miracle: Yet they grow impatient even of this gentle Yoak, uneaſy under this mild Government, and very deſirous of changing, tho' it muſt needs be for the worſe;

worſe; they murmur'd againſt *Samuel*, complain'd of Male-adminiſtration, and nothing would pleaſe them, but that they might be govern'd after the ſame manner with the Nations who were round about them.

The Pretences they laid hold of, were the great Age, and frequent Infirmities of *Samuel*, and the miſmanagement of his Sons: For we read, Verſes the 4th. and 5th. of the 8th. Chapter of this Book; That *all the elders of* Iſrael *gather'd themſelves together, and came to* Samuel *unto* Ramah, *and ſaid unto him; behold thou art old, and thy ſons walk not in thy ways; now make us a king to judge us like all the nations.*

Now this Remonſtrance was very diſpleaſing to *Samuel*; firſt, becauſe he foreſaw the ill conſequences which attend all changes of Government, and particularly that of a limited to an abſolute Monarchy; which, tho' it may conduce to the ſeeming Grandeur of the Prince, yet makes the Safety and Proſperity of the People dependent and precarious. Secondly, becauſe he foreſaw the hardſhips which they would

would undergo, from the abuſe of that unlimited Power by their ſucceeding Princes, as is plain from the 11th. and 12th. Verſes of the 8th. Chapter of the firſt Book of *Samuel*; but he was chiefly concern'd, becauſe hereby they renounc'd God's Soveraignty, and caſt themſelves out of his immediate Care and Protection. However, when they perſiſted in their Requeſts, and importunately perſued their pernicious Councels, he gratifies their Deſires, lays down the Reins of Government, and by Divine Appointment anoints *Saul* the Son of *Kis* to rule over them.

But tho' he had quitted the cares of a publick Life, and entirely diſcharg'd himſelf of his burthenſome Employment, tho' he had receiv'd very ungrateful returns from their Hands; yet like a tender Parent, and a good Father of his Country, he yearns with the Bowels of Compaſſion towards them, he is very ſollicitous for their future Well-fare; and therefore calls them unto him, and in diſcharge of his Prophetical Office, gives them Good Advice, delivers to them the calm

calm Reſults of a long and well grounded Experience, and inſtructs them how they might ſtill continue a happy and flouriſhing People; he puts them in mind *of the great things God had done for them*, and that they lay under the ſtrongeſt obligations both of Duty and Intereſt *to fear God and obey his commandments*, that this was the only means to make them Happy, and their Government Proſper; *v.* 24, 25.

And that they might not forget this certain Maxim of State, he repeats it again and again; and concludes with it in the Words of the Text.

But I will teach you the good and the right way, only fear the Lord, and ſerve him with truth, with all your heart: for conſider how great things he hath done for you.

In which Words, theſe two Things are to be conſider'd.

I. The Advice which *Samuel* gives to the People of *Iſrael* and *Judah*, *to fear the Lord, and to ſerve him with truth, and with all the heart.* II. The

II. The Arguments he makes uſe of to engage them to follow this Advice. *Firſt*, becauſe *this is the good and the right way.* 2. Becauſe God *had done ſo great things for them.*

Firſt, let us conſider the Advice which *Samuel* gave to the Children of *Iſrael* and *Judah*. *To fear the Lord and to ſerve him in truth, with all their heart.*

He adviſes them in the firſt place to *fear the Lord*, i. e. to retain in their Minds ſuch an aw of God's Being and Providence as might keep them from offending him.

The *fear of the Lord* is indeed ſometimes taken in the Holy Scripture for the whole of Religion, becauſe this filial Fear is the Source and Principle from whence all true Religion flows, it is a conſtellation of all Chriſtian Virtues, and even Love is conſiſtent with it; for tho' the Apoſtle tells us that *perfect Love caſts out Fear*; yet this is only ment of that ſlaviſh Fear, that fear of Pain and Torment from the Malice of wicked Men, which thoſe who liv'd in Perſecuting Times

Times were ſubject to; and the meaning of the Words is plainly this; that thoſe who truly love God, will not be deter'd from doing their Duty by the fear of the Malice of evil Men. Love will enable them to undergo any thing for Chriſt's ſake, and the teſtimony of a good Conſcience; and they will rejoin, and be exceeding glad that they are thought worthy to ſuffer for ſo good a Cauſe and ſo good a Maſter; and in this Senſe *perfect Love caſts out Fear*. But in the Text the *fear of God* is reſtrain'd to a more ſtrict and limited Senſe, becauſe after they are adviſed to fear the Lord, 'tis preſently added, *That they ſhould ſerve him in truth, with all their heart*. The firſt reſtrains them from all manner of Sin; the other engages them to abound in every good Work, and to yield a ſincere and intire Obedience to the Laws of God.

For to *ſerve God in truth, and with all our heart*, is to ſerve him ſincerely, and univerſally, to make his Service the great Buſineſs of our Lives, the chief Employment of our Thoughts, and to have a

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respect unto all his Commandments; but more particularly

To *serve God in Truth*, is oppos'd, first to a false, and secondly to a formal and hypocritical Service of God; when Men yield him only an outward Worship, and appear before him as his People doth, but the inward affection of their Minds doth not answer their outward Behaviour; they bow their Knees and move their Lips indeed, but like dumb Idols they have no Principle of Spiritual Life within them; their Thoughts are employ'd on other Objects, and *their hearts go after their covetousness.*

To serve God with all the heart, is oppos'd to a partial Obedience; when Men divide their Hearts between God and *Mammon*, when they are convinc'd in their Judgments of their Obligations to serve God, and are willing to do it, and in part reform their Lives and Conversations, and do many things, but yet with *Naaman* the *Syrian* they desire to be excus'd in some one thing; and tho' they think they love God, and are confident of the sincerity of their Affection, yet 'tis

'tis plainly evident that there is ſome Luſt, ſome worldly Affection or other which has obtain'd an equal or ſuperior Intereſt in their Souls. Whereas *to ſerve God with all our heart*, is to engage all the faculties of our Soul and all the Powers of our Body in his ſervice, to conform our Lives in every inſtance to the Commands and Holy Example of our Lord and Saviour, and not to allow of any idle Word or Thought, which is contrary to the rule of our Duty.

This is to comply with that excellent Advice given by *Samuel* to the People of *Iſrael* and *Judah*, *To fear the Lord and to ſerve him in truth and with all the heart.* Let us conſider

Secondly, What thoſe Arguments are which he makes uſe of to engage them to follow this good Advice, and they are two. 1. Becauſe *this is the good and the right way.* 2. Becauſe *God had done ſo great Things for them.*

1. He engages them *to fear the Lord and to ſerve him in truth, with all their heart*, becauſe *this is the good and the right way*; *i. e.* This is the beſt and moſt proper way

to make a People happy, and a Nation flouriſh.

A pious and vertuous People will be fortunate; Religion will have a wonderful Influence upon all Sorts and Conditions of Men, it will cement their Affections, unite their Counſels, it will make the People Induſtrious, Couragious, Patient and Obedient; it will inſpire the Governours with Wiſdom and Courage, and in ſhort, with all the good Arts of War and Peace. It would exhauſt more time than I have alloted me to diſcourſe fully on this Subject, and therefore I ſhall only make this Obſervation: That all Law-givers have made uſe of Religion to give a Sanction to their Laws, and even the worſt and moſt Tyrannical Princes have put on the ſemblance and appearance of Religion, to cover their evil Deſigns: And therefore if the bare ſhadow and appearance of Religion is found to be neceſſary to the being of Society, and ſo effectual to the Support and Maintenance of it; therefore the true fear of God, ſubſtantial and vital Religion, muſt needs have a wonderful influence upon Go-

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vernment, and conduce much more to its Happineſs and flouriſhing Condition.

This Conſideration, That Religion conduces to the flouriſhing Eſtate of a Kingdom, was the Argument chiefly intended in the Text, to engage the *Jews* to *fear the Lord and to ſerve* him; becauſe they were a People who bore the greateſt Reſpect to Temporal Promiſes; A Land flowing with Milk and Honey, long Life and Victory over their Enemies, being the ſubject of their Promiſes, and the completion of their Hopes; but yet there are other Acceptations of this *good and right way*, which may be more uſeful to engage particular Perſons in the Fear and Service of God.

For Religion is *good and right* in its own Nature; it comprehends the ſtricteſt Rules of Juſtice and the moſt gracious Allowances of Equity; It diſcovers to us the Perfections of the Divine Nature, and what Alliance there is between it and ours, and by Conſequence what Duty and Service God may juſtly expect from us; and that the Conformity of our Wills, to the Divine Will, and of our Affections to his, is that which dignifies our Nature, and is the

the ultimate End and Happineſs of our Beings.

To fear God and to ſerve him is that *good and right Way* which leads to our preſent Happineſs; by furniſhing us with all the convenient Bleſſings of this Life, giving us a Heart to enjoy them, and teaching us how to employ them to our beſt Advantage. Nay, *in keeping God's Commandments there is great Reward*, and in fearing the Lord, and ſerving him, there is more true Pleaſure and Delight, than in any ſenſual Enjoyment whatſoever.

In ſhort, the Chriſtian Religion furniſhes the Soul with the moſt noble Endowments, it propoſes to it the moſt ſutable Objects, it places us under the Protection of the Almighty, and hereby gives us a comfortable Enjoyment of the good Things of this World, and qualifies us for Happineſs hereafter. This therefore may well be call'd *the good and right Way*; and bleſſed are they that walk therein, all the days of their Life.

The ſecond Argument which *Samuel* makes uſe of to engage the *Jews to fear the*

the Lord and *to ſerve him*; is the conſideration of *the great things which God has done for them.* Which is an appeal to their own Experience, and relates to the former part of this Chapter, in which, he tells them how God had deliver'd their fore-Fathers from the *Ægyptian* Bondage, had given them the Victory over *Pharaoh* and all his Hoſt, and brought them into the Land of *Canaan*, *v.* 6. and 8. How they were delivered from *Siſera*, and from the *Philiſtins*, and from the King of *Moab*; and ſo goes on to reckon up moſt of the ſignal Deliverances which God had vouchſaf'd unto them, in the following Verſes. And by all theſe Inſtances of God's Goodneſs he makes it evident, That tho' they were given up as a Prey to their Enemies, when they rebelled againſt God, and were guilty of Idolatry; yet as ſoon as ever they returned to a ſenſe of their Duty, and repented of their Sins, God raiſed them up ſome mighty Deliverer, and gave them Victory over their Enemies: And if ſo, that then the Remembrance of thoſe great and wonderful Deliverances ought to prevail with them, *to fear the Lord*,

Lord, and ſerve him in truth, and with all their heart.

Thus I have conſider'd the Words of the Text, with relation to the *Jews*, to whom they were firſt ſpoke, I ſhall proceed to make ſome Application of them to our own particularly Circumſtances, and to this Days Solemnity. And,

Firſt, let us conſider *what great things God has done for us.*

Secondly, what effect ſuch Reflections ought to have upon our Lives and Converſations.

Firſt, let us conſider *what great things God has done for us.* And here ſhould I inſiſt on all thoſe particular Mercies, which God has vouchſaf'd unto us; I might plead the Example of *Samuel* in the Chapter of which the Text is a part: But this would be to treſpaſs too long upon your Patience, and therefore I ſhall only recapitulate ſome of thoſe many Bleſſings which ſeem to paſs by us unregarded, and I fear are ſeldom or never conſider'd of by us, tho' we daily reap the benefit of them.

Doth not our Country afford us a healthful, ſafe, and delightful Habitation, conve-

convenient for Traffick, and ſecure from the inſults of our Enemies? Have we not the moſt excellent and wholſome Laws, whereby we enjoy our Liberties and Properties, in the moſt ample manner, and with the greateſt freedom of any Nation in the World, as alſo the moſt pure and apoſtolical Religion? And in truth have we not every thing which is requiſite to make us happy, both here and hereafter? Are we not furniſh'd with all the neceſſaries and comforts of Life, and in a wonderful manner preſerv'd in the enjoyment of them.

And when by our heinous Sins and repeated Enormities, we have forfeited theſe Bleſſings and provok'd God to give us up as a Prey to our Enemies, or by our Diviſions and civil Animoſities, to make us a ſcuourge to one another, yet has not God wholly forſaken us, he has only hid his Face for a while, but has in his good Time return'd and been gracious unto us. Nay, he has often made our misfortunes the means of doing us good, and the miſchevious Deſigns and Attempts of our Enemies the occaſion of our Proſperity;

and *out of the eater he has brought forth meat, and out of the ſtrong ſweetneſs.*

Shall I give an inſtance or two? Did not the Conqueſt of theſe Iſlands by the *Romans*, very much conduce to the cultivating our Manners, ſmoothing the ruggedneſs of our Natures, and thereby preparing us for the reception of the moſt valuable Bleſſings Mankind was capable of, the Goſpel of our bleſſed Lord and Saviour? Did not God make uſe of the fierce and undaunted Temper of King *Henry* the 8th. to reform our Religion from thoſe abuſes which had been gradually introduc'd, in a long tract of Time, and to reſtore it again to its primitive Purity? And have not thoſe Convulſions by which our Government, both in Church and State, has been ſhaken, and threatned with apparent Ruin, tended only to render it more firm and compact, and to cement it cloſer together?

When by the late Civil War we had reduc'd our ſelves to the moſt deplorable Condition, and after having variouſly ſhifted the Scenes of Government, and made tryal of every Platform our State-

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wrights could deviſe, and at laſt fell into Anarchy and Confuſion; did not God in a moſt wonderful manner bring Light out of Darkneſs, and without one drop of Blood reſtore us to our antient Conſtitution in greater Splendor and Proſperity than ever it was before? And when for our Sins and the Sins of our fore-Fathers, Popery and Arbitrary Government was juſt ready to break in upon us, and we ſeem'd ripe for Deſtruction; when the Axe was laid to the root of the Conſtitution, did not God raiſe up a Proteſtant Prince to be the Guardian of our Liberties and Religion?

And for the Crown of all, has not God plac'd her preſent Majeſty on the Throne, and bleſs'd us with a Queen adorn'd with all thoſe perſonal and political Vertues which are requiſite to compleat that Illuſtrious Character ſhe bears, and to make her People happy.

And ever ſince her happy acceſſion to the Throne, has not God bleſs'd her Counſels and proſper'd her Enterprizes, given us Peace and Plenty at home and Victory abroad? Is not the Honour of the

Engliſh Nation advanced, the Glory of our Arms carry'd into diſtant Countries? So that the Name of *Ann* is had in as great or greater Veneration, than ever that of *Elizabeth* was.

Shall I recount to you the Bleſſings of Her Majeſty's Reign? Have you need to be put in mind how duly Juſtice is adminiſtred, yet mingled with Clemency and Equity? That Righteouſneſs runs down like a mighty Stream without any ſtop in its Current; That Learning is countenanced, Merit rewarded, Trade protected, and the Publick Credit at a greater height than we have known it for ſeveral Years; That Religion is propagated in Foreign Parts, good Manners encouraged by the Execution of the Penal Laws, by the more liberal Proviſion for thoſe who ſerve at the Altar, and eſpecially by Her Majeſty's moſt conſpicuous Example; That our Forces are well diſciplin'd and well pay'd, and that we have the beſt Troops, the beſt Officers, under the Command of the moſt excellent General in the World. To whoſe admirable Courage and Conduct (by the Divine Bleſſing and Aſſiſtance)

ance) 'tis chiefly owing that we are this Day met together, to return our ſolemn Thanks to our good God for thoſe Advantages we have obtain'd over our Enemies this Campaign, which were of ſuch near Importance; whether we conſider the Difficulties in the execution, or the happy Conſequences which would naturally have follow'd had they been ſeconded by others with equal Application, and yet ſo cheaply obtain'd; that they will deſerve our hearty Acknowledgments and Thankſgivings.

And that this Victory is ſo inconſiderable in ſome Mens Eſtimation, muſt be imputed only to the extraordinary Succeſs God was pleas'd to give to our Arms laſt Year, by which the wrong end of the Perſpective is turn'd on the Tranſactions of this Campaign, and they appear much leſs than really they are. 'Tis certain they were deſign'd with the ſame Steadineſs of Judgment, and attempted with the ſame Vigour, and in all probability had met with the ſame Succeſs, had we no other Enemies to deal with but the *French*: But our worſt Enemies are thoſe

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of our own Houſhold; and no wonder that our moſt hopeful Attempts prove abortive when we undermine our own Happineſs; and by our Irreligion and Prophaneneſs, Senſuality and Debauchery, our unnatural Animoſities and Diviſions, weaken the Hands of thoſe who fight for us, and leſſen our Intereſt in God's Favour and Protection.

I have now given you ſome of thoſe many Inſtances of God's Goodneſs and Loving Kindneſs, which are the diſtinguiſhing Marks of his peculiar Favour towards us, above the reſt of the World; And tho' to be govern'd by God's immediate Power and Guidance was a Priviledge indulg'd to no other People but the *Jews*; yet if we compare the Bleſſings we enjoy with thoſe of other Nations; we ſhall find, that thoſe who come neareſt to it are the Inhabitants of theſe *happy Iſlands*. So that what was formerly ſaid of the *Jews*, *Deut.* 4. 4. may well be applyd to us. *For what Nation is ſo great, who hath God ſo nigh unto them, as the Lord our God in all things that we call upon him for?* And *what Nation is there ſo great*

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that hath Statutes and Judgments ſo Righteous? Only take heed to thy ſelf, and keep thy Soul diligently, leaſt thou forget the things which thine Eyes have ſeen, and leaſt they depart from thy Heart all the Days of thy Life: But teach them thy Son, and thy Son's Son. Which brings me to ſhew,

Secondly, what effect the conſideration of theſe Bleſſings ought to have upon every one of us.

And firſt let the conſideration of *the great things God has done for us*, engage us to *fear him*; and to retain an awful Senſe of his Being and Providence in our Minds. 'Tis an Atheiſtical Age we live in, when the greateſt part of Mankind ſeem to have caſt off all *fear of God*, and ſenſe of Religion, and to have exchang'd that Superſtition and Biggotry, which ſome Writers have appropriated to our Clime, for the *Atheiſm* and *Deiſm* of *France* and *Italy*. But let not us be in the number of thoſe *Fools who ſay in their Hearts there is no God*; or frame ſuch unworthy Notions of him, as are utterly inconſiſtent with his Divine Perfections, and repreſent him

to be ſuch an one as our ſelves. We live in a Country where we may behold *God's Wonders in the deep*, who has given *bounds to the Sea which it cannot paſs*, and made the Sands a Barrier to this liquid Element; and reſtrains the proud Waves that they do not over-flow their Banks and deſtroy us; which ought to furniſh our Minds with ſerious Reflections on the Power and Goodneſs of God. Nor are theſe Divine Attributes more evidently diſcover'd in theſe wonders of Nature, then in thoſe of his Providence; in ſupporting our Government, giving Laws to the unruly Paſſions of Men, and reſtraining *the madneſs of the People.* And theſe *great things which God has done for us*, plainly teach us, that the affairs of this World are not govern'd by Chance and Fortune, but by an infinitely Wiſe and Good and powerful Being; who continually watches over us, protects and defends us; ſo that we may well ſay. *The Lord reigneth let the earth rejoice, let the multitude of the Iſles be glad*, Pſalm 94. 1. And if ſo, then certainly we of all the Nations of the World have reaſon to poſſeſs our Minds with

with awful conceptions of God *to ſerve the Lord with fear, and to rejoice with trembling*; becauſe he has in ſo peculiar a manner choſen us out, *to ſet his name amongſt us.*

And if we thus fear God we ſhall have the leſs reaſon to be afraid of Men, whoſe Power is limited and cannot hurt us without his permiſſion; *tho' the Heathen rage, and the People imagine a vain thing*, tho' the Enemies of our Church and Nation conſpire together to deſtroy us, yet we have a good God, who continually watches over us; and having made him our Friend and Patron, and plac'd our ſelves under the Protection of the Almighty, we ſhall be enabled to overcome *the ſtouteſt Goliahs, who have defy'd the Armies of the living God.* We ſhall reſt ſecure under the *ſhaddow of his Wings*, repoſe our ſelves on his good Providence, and defy the Malice of Men or Devils.

But our chiefeſt Care ought to be, that we do not harbour any groundleſs Fears, or Jealouſies in our Minds, or torment our ſelves and make our Lives uncomfortable with the dread of future Evils, or contin-

gent Events, which probably may never befal us. 'Tis the great misfortune and folly of Mankind, that they meet with more trouble from vain and phantaſtick Fears, than real Evils; they raiſe in their Minds ſchemes of future Events, they conſider what Evils may poſſibly befal them, and then fright themſelves with thoſe aiery Phantoms, which are only the Creatures of their own deluded Imaginations. To be wary and cautious, and to provide againſt the worſt that may happen, is certainly the part of a Wiſe Man, and the Duty of a good Chriſtian; but *to fear where no fear is*, (i. e.) without good Grounds and highly probable Reaſons, or to antedate our Misfortunes, by drawing them nearer then really they are, is to puniſh our ſelves, and be our own Tormentors. But where the *true fear of God* is, there theſe falſe Fears will ſoon vaniſh, it will eſtabliſh our Souls upon the moſt ſolid and unmovable Foundation, it will place them upon God that *Rock of Ages*, and render them calm and ſerene in the midſt of a boiſterous and tempeſtuous Ocean.

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In ſhort, if we ſincerely fear God, we not need fear any thing elſe, nay, *Tho' the earth ſhould be remov'd, and the mountains be carried into the midſt of the ſea, tho' the waters thereof roar and be troubled, tho' the monntains ſhake at the ſwelling thereof.* But that we may improve our Intereſt in God's Favour,

Secondly, let us *ſerve him with truth, and with all our hearts.* Let us evidence our *fear of God* and veneration for his Divine Majeſty, by becoming like him and tranſcribing his Pefections, and leading ſuitable Lives and Converſations. Let us reform our lives from every evil Way, and yield a ready Obedience to all the Laws of God, which is the moſt acceptable Sacrifice we can offer up to God, for *the great things he has done for us*, and the moſt certain way to engage him to continue to be gracious to us. For in vain do we ſend out our Armies and hope for Succeſs from our Forces abroad when we fight againſt God at home, and make him our Enemy upon whoſe Bleſſing all our Proſperity depends; he may lead us thro' the Wilderneſs and give us a ſight of the *Promis'd Land*, but

our Sins will with-hold these good things from us; they will not suffer us to enter into it and take possession of it, but by some intervening accident or other defeat our best contriv'd Enterprizes, and render them unsuccessful.

And that our service may be acceptable to God, let us *serve him in truth*, *first* as *Truth* is oppos'd to a Heath'nish, Superstitious, and Idolatrous Worship; and *secondly* as 'tis oppos'd to Hypocrisie. 'Tis one of the most valuable Blessings which we praise God for, that we were born and educated within the Pales of that Church, which all other Communions are forc'd to acknowledge to be (next to their own) the most Pure, Holy, and Apostolical. Let us therefore hold fast *this faith once deliver'd down to us*, without turning aside either to Enthusiasm on the one hand, or Superstition on the other; for how great will our Condemnation be, if *when Light is come into the World, we choose Darkness rather than Light?* Which can proceed from no other Cause, than that *our deeds are Evil*.

And

And in how glorious and flouriſhing Condition would this Church ſoon be, if every one who owns himſelf a Member of it, would receive its Doctrine, comply with its Diſcipline, frequent its Devotions, and Religiouſly obſerve its Holy and Divine Precepts; and laying aſide all Formallity, Inſincerity, and Hypocriſie, *ſerve the Lord* not only *in truth*, but alſo *with all his heart?*

Now *to ſerve the Lord with all our Hearts* implies farther, that we *ſerve God* in all the Inſtances of our Duty, and forſaking every evil way, yield a Univerſal Obedience to all his Commands; conſidering that *he who offends in one Point, is guilty of the breach of the whole Law*, and that by every Sin that we commit we caſt a Scandal on our Holy Religion: It implies alſo that we entertain no Rival Intereſt in our Souls, or ſuffer the Love even of lawful Pleaſures to ſtand in competition with our Love to God; That we *ſerve him* freely, not grudgingly or of conſtraint; That we *ſerve him* zealouſly; And laſtly, that we *ſerve him* from a Princi-

Principle of Love, with Hearts full fraight with Gratitude *for the great things he has done for us.*

And let us expreſs our Gratitude by offering up unto God *the Calves of our Lips*, eſpecially on this Day which is ſet apart by Authority for the publick Performance of this Duty.

Let us bleſs his Holy Name for all his Mercies vouchſaf'd unto us; for the Bleſſings of his right Hand; the Preſervation of our Religion, the Means of Grace and the Hopes of Glory: For thoſe of his left; our Health, Liberties and Plenty; and more particularly at this time for the proſperous Succeſs of Her *Majeſty's* Arms and thoſe of Her Allies, under the Command of his Grace the DUKE of MARLBOROUGH, and the Victory lately obtain'd over our Enemies in paſſing the Lines; for all theſe remarkable Inſtances of God's Goodneſs, *praiſed be his Holy Name.*

And to our Praiſes and Thankſgivings, let us add our Prayers, and make our moſt earneſt Addreſſes to Almighty God, beſeeching him to give us a true Senſe of the

the Value of thoſe Bleſſings which we enjoy; that he would be pleas'd to ſupport our Government, both in Church and State; to protect Her Majeſty's ſacred Perſon, and to proſper all Her Noble and Heroick Enterprizes for the Publick Good; and that after a long and proſperous Reign, She may be crown'd with a *late Immortality.*

And if with pure Hearts and clean Hands we offer up theſe our Prayers and Thankſgivings unto God, he will ſtill go on to be gracious unto us; He will inſpire our Councils with Wiſdom, our Leaders with Conduct, our Soldiers with Courage, and continue to give Succeſs to our Arms, till at laſt we obtain what every good Man wiſhes and prays for; an Honourable, Advantageous, and Laſting PEACE; which God in his good Time grant us, for the ſake of *Jeſus Chriſt*; the Prince of Love and Peace. *Amen. Amen.*

FINIS.

POSTSCRIPT.

THis Sermon was not design'd for the Press, but partly at the request of some near Inhabitants; and that a mistaken passage or two might be set right, it is now made Publick.

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Some Letters relating to the History of the Council of *Trent*.